

A  
Further Discovery  
OF THE  
PLOT:

Dedicated to  
Dr. TITUS OATES,  
BY  
ROGER LESTRANGE.

---

*The Fourth Edition.*

---

LONDON,  
Printed for Henry Brome at the Gun in  
St. Pauls Church-yard. 1681.



# A Further Discovery of the PLOT.

SIR,

**Y**ou have been told (you say) that *L' Estrange* is a *Papist*, and reports *You* for a *Fanatique*: And these two Calumnies have been lately improved into a Couple of *Nonsensical* and *Seditious Libels*. They do really so much partake of Both, that Ignorance, and nothing else excuses the *Authors* from a *Pillory*. The *One* is entituled, *The Answer to the Appeal, Expounded*; where (under the *Rose*) he makes a *Jesuite*, a *Papist*, a *Plotter*, a *Clod-Pate*, a *Fideler* of me; and almost as many *Rascals* as ever *Pryn* and his *Disciples* called our *Protestant-Martyr*, *LAUD*, the *Archbishop of Canterbury*, of *Glorious Memory*. The *Other* bears the Title of *The History of the Damnable Popish Plot*; where he takes *L' Estrange* to task in the *Preface*, and the *King and Council*, the *Duke of York*, the *Court of Kings-Bench*, and the *Government* it self, in the *Book*. The *Writer* (they say) is a *Small Thred-bare Solicitor* in the *Old-Bailly*; one that values himself upon his Faculty in Drawing up *Articles*, *Impeachments*, *Narratives*; and upon his Interest in *Clubs* and *Coffee-houses*, &c. I tell you this, the rather *Doctor*, because this man hath your name often in his mouth; and (in truth) makes bolder with it than stands with the *Dignity of your Figure* in the *Government*.

This is the very truth of the Case, Sir, and it is not for any man to hear himself Reviled at this rate, and stand with his Finger in his Mouth. A *Papist*! A *Lessener* of the *Plot*! A *Disparager* of the *Kings Evidence*! A body had better be half-hang'd than barely to be reputed so. Wherefore I must either frankly acquit my self, or sink under the *Accusation*.

Now to discharge my Soul to you, *Doctor*, as in *Confession*: I am (by my hopes of Heaven) a *True Son* of the

*Church of England*; but not without Bowels of *Humanity* yet to men of *other Persuasions*. And to tell you as a Friend, I have more *Charity* for one *Moral Pagan*, than for twenty *Hypocritical Christians*. I have naturally a Veneration for the *Government*, and all that love it: For the *Kings Loyal Witnesses*, and the Preservers of his *Sacred Life*, in the first place; with an equal *Horror* and *Detestation* for all his *Enemies*, under what *Masque* or *Form* soever. I believe the *Plot*; and as much of it as every good *Subject* ought to believe, or as any man in his *right Wits* can believe: Nay, I do so absolutely believe it, that, in my *Conscience*, you your self, Doctor, do not believe more of it than I do. But yet the whole *Earth* can never bring me to Believe or to say that I Believe, that which I neither do, nor can Believe: as the business of *Bedingfields* being alive again; or, in a word, that I my self am in the *Conspiracy*. And in some Cases, I would wait a little for *Confirmation*, without swallowing every thing whole as it comes. Suppose my Boy should come in and tell me that it rains *Butter'd Turnips*, I should go near to open the Window to see whether it be so or no: and you would not blame me for doubting neither. For That is the firmest Faith that is introduced by Reason, and established by Experience. It is the business of some People to impose upon Others; and the misfortune of Other People to be imposed upon; which is unhappy and dangerous both ways: But Truth (as in *Mythology*) is the Daughter of Time. I will not deny, but a man that believes Lightly, may be in the Right too; but 'tis by chance then. One man is both *Honest* and *Wise*; Another may be *Honest* too, and yet perhaps but *Simple*: and so we have our *Crafty Knaves*, and our *Foolish*. Some have the *Will* without the *Faculty*, and Others are indued with Both. Now in this Mixture of *Humane Abilities* and *Inclinations*, a man can hardly be too *Cautious*: Be it always understood, that where *Authority* hath passed a Sentence, there is no longer any place for *Hesitation* or *Demurre*.

Before I enter any further into my Vindication, it would become me to say something that may be civil to your self:

But



But it it was never my Humour, ( as a *French Droll* has it ) to commend an *Orator* for an *Excellent Head of Hair* ; or a man of *State* and *Business*, for the Government of his *Beard* ; or to spend three or four Pages upon such an Occasion as this, in *Flattery*, and *Panegyrick*. I have ( in few words ) as great a Value for your *Function*, your *Employment*, and your *Character*, as I ought to have ; I am a Friend to *Down-right*, *Open Dealing*, to *Liberty of Speech*, and to the Freedoms of an *Easie Glass*, and *Companion*, as much as any man. I never took *Religion* to consist in a *Set Form of Caps*, *Broad Bangling Hats*, or a *Sour Look*, enough to turn the very Stream of *Humane Comforts* into *Vinegar*. And yet, I know, after all, this, that you have called me *Twenty Rogues*, for which I heartily *thank* you, and *forgive* you. Nay, you had been little less than One your self, if you had spared me under such a Notion-as you might possibly understand me. But Time, I hope, may bring us to be better acquainted,

In the mean while, let me assure you, Sir, that there is no Design in This Paper to bespeak your Favour in case of any *Imputation* upon me, either for my *Words*, *Actions*, or *Writings* : For I defy *Malice it self* to charge me with any sort of *Malevolence* toward *The Church* or *State*, which even a *Pack Jury* would dare to give *Credit* to. This *Defiance* would be extremely impertinent, if I were not privy to the Train of a Pack of little Curs that are hunting for some such advantage. The pitiful *Cause-Jobber*, that I told you of in the *Old-Baily*, did not stick a little while ago, to *Declare* as much, only he was resolved to have a *Touch* at his *Royal Highness first*, and then to file his *Articles* against my *Lord Chief Justice*, and after that, *L' Estrange* was to go to Pot, upon the meeting of the Parliament at furthest. And rather than fail, he would be the man himself should bring in the *Articles*. In pursuance of this Doughty Resolution, he published the *Libel* above-mentioned, where he hath a fling at the *King* and *Council* ( about Sir *Robert Peiton*, P.381. ) over and above. And this came out Piping Hot upon the precise 26. of *January*, when the Parliament was to have met ; under a *Dedication* to the *Lords* and *Commons* too ;

which

which Presumption made it a *worse Libel* upon *That August Assembly*, than any of the rest, by entituling *Them* to the *Protection* of such a *Hotch-Potch* of *Calumny* and *Sedition*. If you will see my *Crime* at length. you will find it in his *Preface*. But the *short* of it is *this* :

He charges my *History* of the *Plot* with terrible *Shuffles* and *Omissions* ; as in Mr. *Bedloes Evidence* against Sir *George Wakeman* ( *Pag. 46. of the Trial* ) and in *Pag. 77.* and elsewhere : whereas in my *Abstract*, *Pag. 79, 80.* there's every *Particular* of that *Evidence*, and not the *One Half* of it in his *Damnable History*, *pag. 295.* And then for his *Cavil* against *pag. 77.* the very words of my *Abridgment* are these, *pag. 88.* [ *The Lord Chief Justice, after some short Remarques upon the Romish Principles, summed up the Evidence, and gave directions to the Jury.* ] And this was, effectually, the whole business of that *Page*. He spends the Remainder of his *Displeasure* upon my *Epistle*, for *Drowning the Popish Plot*, with suggestions of an *Imaginary one* of the *Protestants* ; saying that *the amusing People with such Stories is Notoriously a part of the Grand Popish Design* ; and then he reflects upon me for saying, that there were many *Gross Incoherences*, and very *Material Mistakes* in the *Printed Trials* ; enough to *discredit the Plot to Posterity*. I shall leave the *Epistle* to justify it self, and only inform you as to the rest, that the *Judicial Proceedings* are *fully and particularly Reported and Justified* all along ; and only *SEVERAL* Errours of the *Press* pointed at ; not *MANY* as he hath falsified it : nor any *Diminution* to the *Proofs*, as he would seem to *ImPLY*. Now I conceive this to be a *Material Mistake*, to *Expose a Protestant Gentleman* for a *Papist*, *nine times in two pages*. And there is another yet more *Material*, *pag. 45. of Irelands Trial*, which I have marked in *Mine*, *pag. 18.* to say nothing of the rest. You may find this matter somewhat more particularly handled in a late *Dialogue*, Entituled, *Cit and Bumkin* ; from *pag. 30. to 34.* with the *Preface* to my *Historical Abstract* at length ; which I shall rather give you in this place *over again*, than send you out of your way to look it.

## To the READER.

**T**Here has not been any Point, perhaps, in the whole Tract of English Story, either so dangerous to be mistaken, or so difficult, and yet so necessary to be understood, as the Mystery of this detestable Plot now in Agitation. ( A Judgment for our Sins, augmented by our Follies ! ) But the World is so miserably divided betwixt some that will believe every thing, and others nothing, that not only Truth, but Christianity it self is almost lost between them ; and no place left for Sobriety and Moderation. We are come to govern our selves by Dreams and Imaginations ; We make every Coffee-House Tale an Article of our Faith ; and from Incredible Fables we raise Invincible Arguments. A man must be fierce and violent, to get the Reputation of being Well-Affected ; as if the calling of one another Damned Heretique, and Popish Dog were the whole Sum of the Controversie. And what is all this, but the effect of a Popular License and Appeal ? When every Mercenary Scribler shall take upon him to handle matters of Faith, and State, give Laws to Princes ; and every Mechanique sit Judge upon the Government. Were not these the very Circumstances of the late Times ? When the Religious Jugglers from all Quarters fell in with the Rabble, and manag'd them, as it were, by a certain sleight of hand : The Rods were turned into Serpents on both sides, and the multitude not able to say, which was Aaron, and which the Enchanter. Let us have a Care of the same Incantation over again. Are we not under the protection of a Lawful Authority ? Nor was there ever any thing more narrowly Sifted, or more vigorously Discouraged, than this Conspiracy. Reformation is the proper business of Government and Council ; but when it comes to work once at the wrong End, there is nothing to be expected from it, but Tumult and Convulsion. A Legal and Effectual provision against the Danger of Romish Practices and Errours, will never serve their turn, whose Quarrel is barely to the Name of Popery, without understanding the Thing it self. And if there were not a Roman Catholick left in the three Kingdoms, they would be never the better satisfied, for where they cannot find Popery, they will make it : nay, and be troubled too that they could not find it. It is no new thing for a Popular Out-cry, in the matter of Religion, to have a State-Faction in the belly of it. The first late Clamour was against Downright Popery ; and then came on Popishly Affected : ( That sweeps all ) The Order of Bishops, and the Discipline of the Church took their Turns next ; and the next blow was at the Crown it self : when every man was made a Papist that would not play the Knave and the Fool, for Company, with the Common People.

These things duly weighed, and considering the Ground of our present Distempers ; the Compiler of this Abridgment reckoned that he could not do his Country-men a better Office, than ( by laying before them the naked state of things ) to give them at one view, a Prospect both

of the subject matter of their Apprehensions, and of the Vigilance, Zeal, and needful Severity of the Government on their behalf. To which end, he hath here drawn up an Historical Abstract of the whole matter of Fact concerning those Persons who have been hitherto Tried for their Lives, either upon the Plot it self, or in Relation to it: opposing Authentick Records to wandering Rumours; and delivering the Truth in all Simplicity. He hath not omitted any one material Point: There is not so much as one Partial Stroke in it; not a flourish, nor any thing but a bare and plain Collection, without any Tincture either of Credulity, or Passion. And it is brought into so narrow a compass too, that it will ease the Readers head, as well as his purse; by clearing him of the puzzle of Forms, and Interlocutories, that serve only to amuse and mislead a man, by breaking the Order, and confounding the Relative parts of the Proceeding.

Having this in Contemplation, and being at the same time possesst of a most exact Summary of all passages here in Question: This Reporter was only to cast an Extract of these Notes into a Method: especially finding, that upon comparing the substance of his own Papers, with the most warrantable Prints that have been published; his own Abstract proved to be not only every jot as Correc<sup>t</sup>, but much more Intelligible; which being short and full, he thought might be useful, and find Credit in the World upon its own account, without need of a Voucher.

Having engaged your Patience thus far, toward a right understanding in the Case; I must take a little more pains yet to expound my self in another Point, that I may stand fair in your Opinion. you may imagine, perhaps, that my restless Course of *Writing still on and on*, proceeds purely out of an Implacable Gall, and Itch of Scribbling. But let me assure you, Doctor, that I am as sick of it my self, as any body else can be; only wheresoever my *Genius* tells me that my pen may be any way useful to the *Publique*, I can no longer forbear: (and in This You will the rather excuse and credit me, from the Effects, and as it were, the Incontinence of a *Publique Spirit*, which you find in your self.) Beside that I have not, as yet, set Pen to Paper, but upon the *Defensive*; and without receiving any other Reply, than the General Reproach of *Popishly Affected*, or a Vilifier of the *Kings Evidence*. Nay, it was averred the other day (as I am very well assured) in a *publique Coffee-house*, that upon L' *Estrange* his declaring himself to be no *Papist*, a Lady told him point blank, that she could prove him one. These

malicious

malicious Rumors put me upon bethinking my self which way I might kill two Birds with one Stone, by proving Dr. Oates and L' *Estrange* to be neither *Fanatical*, nor *Popish*: but both of them perfectly *well-affected* to the Religion of the Church of *England*, as it is established by Law.

With these Considerations about me, I took all your Works to pieces, Examining and Comparing them One by One: Your Narrative and Depositions, your *Exact Discovery*; your *Popes Ware-house*; your *Witch of Endor*; your *Exact and Faithful Narrative*: and furnished my self out of your own Writings with Materials for your Defence. And now, thought I, if I can but signalize my Zeal toward the Suppressing of *Popery*, by the opening of some Extraordinary way for the gaining of That End, my Work is done.

Upon the Putting of these Thoughts together, by the assistance of your *Clue*, I entred into the almost inextricable *Labyrinth* of the *Plot*; and traced the Mystery of it thorough all its Turnings and Windings, till at last I came to Discover the *Priests* you pointed at, lurking like *Foxes* in their *Holes*, And this I presently made known to the Nation, in a Pamphlet, under the Title of *A further Discovery of the Plot*. In this Pamphlet, I set forth the matter as I found it: with the Safe and Certain way of *Retrieving* and *Unkennelling* these Creatures: and in all this I supported my self upon Dr. Oates his *Credit*, as will appear in the *Second Impression* of that *Further Discovery*, here at the end of this tedious Letter.

But what *Innocence* can warrant any man against *Envy*, or what *Authority* protect him? When L' *Estrange* comes to be arraigned as a *Papist*, for shewing the most likely way in the World for the Extirpation of *Popery*: and when the Name of Dr. Oates is not sufficient to protect him, in so profitable and necessary a *Design*? Nay, and it is well, Doctor, if you can uphold your self either, if this goes on: For no man can fall foul upon *That Discovery*, without wounding your *Evidence*.

The *Fanatical Party*, in short, will have it to be a *Jesuitical Pamphlet*; so that of a *Fanatique* on the One hand, you

are now become a *Papist* on the *Other*. For there is not One Syllable in the Foundation of that Discourse, but I have your *Word* and *Oath* for it. You swear *positively* that the *Priests* and *Jesuites* *Herd* themselves among the *Non-Conformists*; and *They*, on the *Other* side, as *positively* *Deny* it. But yet they *prove* it too, with the very *Breath* that *denies* it; and betray themselves also to be in the *Plot*, over and above. For it is the *Known Marque* and *Design* of the *Jesuited Party*, to *discredit* the *Kings Evidence*, which these People endeavour totally to *overthrow*. If the *Papists* do not shelter themselves in the *Conventicles*, and *Field-Meetings*, to stir up *Broils* in the *Government*, what becomes of your *Testimony*? And admitting them to be there, none but a *Papist* sure will oppose the *Ferretting* them out. Let them be once allowed *this Sanctuary*, and a *Priest* has no more to do, than to put on the *Cloak* of a *Dissenting Protestant*: and under *that Disguise* to execute his *Design* upon our *Prince*, our *Government*, and our *Religion*.

What can be clearer than, according to the *first Article* of your *Depositions*, that *Matthew Wright*, *William Morgan*, and *Mr. Ireland*, were *Ordered* to go and preach under the *Notion* of *Presbyterians*, and give the *disaffected Scots* a *True understanding* of their *State* and *Condition*, in which they were, by reason of the *Episcopal Tyranny*, exercised over them; and *withal*, to tell them they had now a *fair opportunity* to *Vindicate* their *Liberty*, and *Religion*, and that it could be done no other way, but by the *Sword*. And so, *Article 22*. how they endeavoured by *Themselves*, their *Agents*, and their *Purses*, to *provoke* the *Scots* against the *English*. In your *34 Article*, we find them tampering with the *Fifth-Monarchy-Men*. And yet all this will not serve to convince some People of the *Priests* mingling with the *Fanatiques*, till the *Pilgrims* and the *Forty Thousand Black Bills* shall come to open their *Eyes* in the *Conclusion*. If these *Infidels* have any *Privilege* for the *Defaming* of *Publique Justice*, and *blasting* the *Kings Witnesses*, above other People, they should do well to produce it.



And I am not so *Sanguin* neither, as to take up my *Creed* upon the *High-way*, and venture an *Affidavit* upon every *Phantôme* in the *Domeslique*. But, Sir, I have *Read* you, I have *Consider'd* you, and made you no little part of my *Study*. You have *Lighted* me into the *Vault*, where all our *Mischief* is a *Brewing*. You have shewed me not only the *Train*, but *Faux himself* also, (the *Master-Engineer*) *Creeping* with his *Dark Lanthorn* to give *fire* to it; and to *my Eyes*, things are as *plain*, as the *Sun* at *Noon-day*. To say nothing of the *Offices* you have already rendered to the *Publique*, with the *Exposure* of your self, *almost* all manner of ways: I do look upon you at this *Instant*, with a respect to the *Future*, to be a *Person* at least as *Capable* of *Contributing* to the *Peace* and *Happiness* of this distracted *Nation*, as any *Subject* of the three *Kingdoms*. I am not insensible of the *Roundness* of your *Periods*, the *Luxuriancy* of your *Invention*, (where there is any *Scope* for it) the *Frankness* of your *Stile*, and the *Harmony* of all your *Conceptions*. But these are *Stories* for those *People* only that have nothing else to do, but to *Claw one another*.

This *Over-grown Epistle* would have been *Monstrous* in any *other Age*; and the *Quality* of it no less *Extraordinary*: but *Custom* authorizes all things, whether *Good* or *Evil*. There are certain *Modes* of *Stile*, *Figure*, *Address*, *Motion*, *Garments*, nay, and of *Morals* too, that have their *proper* and *peculiar Seasons*, *Impudence* prevails in *One Age*, *Modesty* in *Another*; *Publique Justice* and *Oppression* take their *turns*; *Knavery* and *Hypocrisy* were in fashion *Thirty or Forty years ago*; and we are *Now*, for *Honesty*, and *Plain-dealing*. The present *Humour* of *France* runs much upon *Poysoning*; the *Romans*, for one bout, made a great *Trade* of *Suborning* and *Trepanning*; and the *Enemies* of this *Government*, are at this day altogether upon the *Vein* of *Plotting*.

But I was about to speak to the *Licence* of *Epistolizing*, which is now in *Vogue*, in excuse of the *Freedom* I am to make use of in this *Letter*. That is to say, It was the *Old, dull way*, to tell a *Friend* his *Faults* in his *Ear*, and give him *Good Counsel* in a *Corner*: But it has been found out in *Our Times*,

to be more for the *Dignity* of the *Adviser*, to do it in a *Printed Letter*, that the whole World may bear witness to the *Frank Discharge* of a mans *Duty*.

After the acquittal of my self to be no *Papist*, give me leave to say something, Sir, to the Point charged upon me, both by *your Self*, and your *Father*, of *Reporting You* for a *Fanatique*. I never said that you were a *Fanatique*, in my Life; nor did I ever presume so much as to *Guess* at your *Religion*, any otherwise, than *Negatively*, that you are no *Presbyterian*: which I inferred from the Solemnity of your frequent Protestations that you could not in *Conscience* *Communicate* with men of *that Profession*. But to treat you with the Liberty of an *Epistolizer*. I must confess, that the *Words*, which you reminded me of upon *that Occasion*, and told me, *I should see suddenly in Print*, did, me thought, seem to incline a little *that way*. And then your *Natural Meekness*, and *Affability* toward *all men*, and as well *Fanatics* as *Others*, (to deal plainly with you) opened the Mouths of some Ignorant People to that Effect: Together with that *Exhortation* of yours, in the *Postscript* to your *Popes Ware-house*, pag. 67. [ *To the Encouragement of* all sorts of Protestants whatsoever, *that Fear God; Honour the King; and are willing to be Subject to the Civil Magistrate*, though *Dissenting* from the rest of *Christians*, in some *small matters*, and *Indifferent Things*. ] Now, though I am too much a *Servant to Unity*, to encourage *Separations*, and *Divisions*, I cannot yet but highly esteem the *Humane Tenderness* of *Easing particular Persons*, in the matter of *Involuntary*, and *Invincible Dissent*: (that is to say, so far as stands with *Public Order*.) And yet you must excuse me, Doctor, if I tell you, that your softness of Disposition may endanger the carrying of you too far too. For though a *Discreet* and *Practicable Indulgence* may do well; there may be such a *Remissness* yet, as by *Loosening the Sinews* of the *Government*, may bring the *Body* of the *Community* into a *Habit of Weakness*, and *Trepidation*. But there is a *Persecuting Spirit*, on the other hand, that cannot certainly but be *Odious* both to *God* and *Man*: A *Spirit* that wreaks its *Fury* upon *Widows*



and Orphans without either *Distinction*, or *Remorse*; that hunts *Blond* meerly for the *Blond sake*, and makes men worse than *Wolves*: for *They pursue*, and *seize their Prey*, only to satisfy their *Hunger*.

By this time, Sir, you see what a *Church-of-England-man* is to Trust to; when the *One* side makes him a *Fanatique*, and the *Other* a *Papist*. But with what face shall any man dare to Charge *Him* for a *Papist*, that has done so much for the *Protestant Religion*: or for a *Fanatique*, that has done so much, That way again, for the *Church of England*?

The *Plot*, by the Unanimous Vogue of all the Kings Witnesses, is a *Tripartite Plot*. 1. Upon the *Life* of his *Sacred Majesty*. 2. The *Subversion* of the *Government*. 3. The *Extirpation* of the *Protestant Religion*. So that the *Rooting out* of the *Protestant Religion*, is *One Capital Point* of the *Conspiracy*. But what it is that is intended by the *Protestant Religion*, comes now to be Expounded; and the *Clearing of That Difficulty* sets *All Right*.

Under the Word *Government* is Comprehended the *Regiment* both *Ecclesiastical* and *Civil*: and *Inclusively*, the *Order* of *Bishops*, with the *Established Doctrine* and *Discipline* of the *Church*. So that *This*, and no *Other*, is the *Protestant Religion* Designed upon in the *Plot*. Secondly, It would not have been *Religion*, but *Religions*, ( for their Name is *Legion* ) if the Blow had been Levell'd at the *Fanatiques*. Thirdly, There is no *finding*, no *fixing* of them: It is almost as hard to say *Where* they are, as *What*: for they are a kind of *Christian Arab's* and *Wanderers* in their *Stations*, as well as in their *Opinions*. Fourthly, It does not stand with *Common Sense*, for the *Papists* to *Plot* the *Ruine* of their *Own Auxiliaries*; nor with the *Reason* of your own *Depositions* that they should contrive the *Destruction* of the *Fanatiques*, at *That very Time* when they are making use of Them to destroy *Us*. And it is all one to me, whether you call them *Fanatiques*, or *Separatists*, or *Non-Conformists*, or *Dissenters*; for you may as well bring *Heaven* and *Hell* together, as reconcile those *People* to any terms of *Piety*, or *Civil Order*; that corruptly stile themselves *Protestants*, under any of these

these General Denominations. This Schism is the very Lake of Locusts; Adamites, Familists, Socinians, Arrians, with Swarms of Impious, Beastly Heresies, not so much as to be Thought of without Shame, nor Mentioned but with Trembling and Horrour

Now if the *Established Religion* aimed at in the Plot, be the *Established Religion* of the Church of England; you cannot be a Friend to the State, without being one to the Church too: For they are in such a manner *Incorporate*, that they must either *stand or fall together*, by a necessary *Consent*. So that whosoever Phantasies you, Doctor, to be other than *Canonical and Orthodox*, implies a Lewd and a Dangerous Supposition; which is, that what you *Build* with One hand, you *pluck down* with the Other.

Or put the Case that the Design strikes at *All* that call themselves *Protestants*, in *General*, as well *Non-Conformists* as *Church-men*. The *Dissenters* must yet range themselves under the *Government* to *Oppose* it; and without intermeddling any Other way too, than by their *Prayers*, and *Good Wishes*, upon pain of *Sedition*: For they do not act in this Instance, as men of *such or such a Religion*; but as *Subjects*, under the Bond of *Civil Obedience*. So that we are still but where we were before, and as sure of *You this way*, as the *Other*: For they are no longer *Dissenters*, when they Comply with *Authority*, and we do only Close with them in their *Agreements*, not in their *Dissents*.

But pray'e Sir, Let me Consult you as a *Casnist*: Whether or no, and how far may Protestants Unite, and joyn together, to keep out and defend themselves against Popery?, As in the Case of the present Plot. This Question is the very Hinge of the Controversie. The Solution seems to me, as follows: and I beseech you set me Right, if I mistake it. I am of Opinion for the *Affirmative*, and that *Protestants may joyn* (ut *supra*;) that is to say, in their *Hearts and Affections*, but no farther, without the Warrant of *Authority*. And it must be the *Supreme Authority* too: For in respect of the *Supreme*, all *Subordinate Magistrates* are but as *Private Persons*. In this Point, the *Law* is a sure Guide, which expressly forbids  
such

such and such *Meetings* and *Assemblies*, under the Name of *Riots* and *Rebellions*, without any Exceptions whatsoever, Now if all *Leagues* and *Associates* whatsoever, of *Publique Intendment*, and without *Authority*, be no other than *Unlawful Confederacies*; Such a *Conjunction* in the matter of *Religion*, were a great *Folly* added to the *Iniquity*. For *Religion* is a *Spiritual Notion*, out of the Reach of *Violence*, and neither to be *Invaded*, nor to be kept out by force. It may be *Brought in*, 'tis true, by *Consequences*; and we are allowed the use of all *Lawful* means to *Prevent it*, by *Consequences* too; as if the *Pope* himself should *Invade* us; though we cannot but apprehend what may follow upon it, we do not encounter his *Religion* yet, but his *Arms*. Nor is it so properly a *War of Conscience*, as of *Civil Defence* and *Dominion*: Our *Profession* was never *Founded in Blood*. In one word, Sir, It is the *Government* that is at Stake, and he that is not *With it*, is *Against it*. The *SUBVERSION* of the *Government* is the *Business*; as I find it in the *Harmony* of all the *Evidences*: By which word *SUBVERSION*, is intended (I suppose) not the *Extinction* of the *Form*, either of *Monarchy*, or *Episcopacy*; but rather the *Translation* of the *Power Ecclesiastical* and *Civil*, into *Other Hands*.

They are *Wonderful Things*, Doctor, which you have done already; and I am persuaded that you are yet reserved for *more wonderful Things to come*: which must be the *Work of Time* to *Disclose*; when *Truth* shall deliver her self from the *Rubbish* of *Oppression* and *Slander*; and in despite of *Envy* and *Imposture* render your *Name* as *Famous* to *Posterity*, as your *Virtue* has made it to the *present Generation*. And This I write with little less than the *Genius* of a *Prophet*. Bless me! That any man in his *Wits* should take you (upon *Second Thoughts*) to be no *Friend* to the *Church of England*; after so many *Oaths*, and *Proofs* to the *Contrary*: So many *Proofs* (I say) not only of *Deposition*, and *Argument*; but of *Adventure* also, even to the hazard of your *Life*; for ought I know, as much from the *Fanatiques*, as the *Papists*! Who was it but *You*, that so effectually laid open the *Intrigues* of the *Priests*, and *Jesuites*, with the *Schismatiques*, in the *Late Rebellion*?

*Rebellion*? That shewed his Majesty so plainly, who they were that *Dethron'd* and *Murther'd* his *Father*: and painted the whole *Conspiracy* so to the *Life*, that a Body might *wink* and see *thorough* it? Who but *You*, Sir, to Trace them down to this very Instant, through all their *Disguises*, and *Cabals*; fomenting a *Rebellion* in *Scotland* with the *Presbyterians*; *Incendiaries* in *London*, with the *Millenaries*; and up and down tampering with the whole Crew of *Seſtaries*: in which Discoveries you have given the greatest Blow to the *Schism*, that ever it received since the *Reformation*: For you have left them nothing to say for themselves, why they should not be sifted, and purg'd with all exactness imaginable? Who was it but *You*, that first found out the *Conspiracy* it self, and then the *Conspirators*? Who but *You*, the Eminent Instrument in the Opening of the *Combination*? To pass over your Indefatigable *Industry* in the *finding* and *making* of all out, to the extreme hazards both of your *Health* and *Person*. And now at last, after the Gleaning up of a matter of *Five and Thirty Priests*, in the whole, out of a great many *Hundreds* up and down; Who was it but *You*, that inform'd the *Government*, where (instead of picking up *one or two Priests* in a *Month*) they might find them in *Shoals*? Alas! We proceed as if a *Jesuite* had not the Wit of a *Hunted Hare*, that, to puzzle the *Hounds*, and confound the *Sent*, will thrust it self into a Flock of *Sheep*; or of an *Emboss'd Deer*, that strikes into the *Herd*. Is it not *true*, Sir, that they have their *Haunts* among the *Schismaticks*? Is it not *true*, that the *Plot* goes on still? Is it not *true*, that we are all *Undone*, if it be not *Disappointed*? And is it not then a matter of *Absolute Necessity* to fetch these *Plotters* out of their *Holds*? And, in fine, Is it not as *true*, that whoever doubts, either of the *Truth* of this matter of *Fact*, or of the *Necessity* of This way of *Proceeding*, is undeniably a *Blaster* of the *Kings Evidence*, and a *Favourer* of the *Conspiracy*? Lay all this to heart, I beseech you, and cast your Eye upon what follows. May *Heaven* and *Earth* reward you, for the Care you have taken of the *Poor Protestants*, and be as happy as I wish you.

Sir, I am Your Humble Servant,

ROGER L'ESTRANGE.

A Further Discovery of the

## PLOT,

Drawn from the

Narrative and Depositions

OF

D<sup>r</sup>. TITUS OATES, &c.

**A**S it cannot be denied, but that the Kings Witnesses have ventured as far, and done as much as men could do, (under their Circumstances) to make out the Truth of a *Damnable*, and *Hellish Popish Plot* upon the *Life* of his *Sacred Majesty*, *our Religion* and *Civil Government*: So neither must it be denied, on the other hand, but that the Justice and Wisdom of this Nation have improved all Discoveries, by the strictest Inquisition, and scrutiny imaginable; and done all that was possible also toward the suppressing of the Conspiracy; by the highest Instances of Political Zeal and Rigour. Insomuch, that after so many Priests and Jesuites, and other Leading-men of that Party removed by the stroke of *Publique Justice*; so many of them under *Confinement*; so many more reduced to shift for themselves *beyond the Seas*, beside the severe Penalties of the *Law* upon the rest, with all sorts of Encouragement, both for their *detection* and *punishment*: After all this care taken (I say) to tear up the accursed Plot by the *Root*, We are yet assured, that (all this notwithstanding) the Plot is still carried on with *Confidence* and *Vi-*

gour. And this we have, even from those very Persons themselves that formerly wrought in the same Mine with the Conspirators; till through the Grace of a better Light they came to govern themselves by other Measures. *This* is a truth no more to be doubted, than that of the *Plot* it self; which has stood the Trial of so many Solemn and publick Tests: Beside that we have the same Authority for the One as for the Other; only the Circumstances not being brought into Proof, the matter of Fact lies a little more in the Dark.

*Whether or no the Plot goes on still*, after all this Havock made of the *Papists*, is the Common subject of every *Coffee-house Discourse*. They that must be presumed to know best, are of opinion that it does: and those that are upon the Negative, reason the Point after this manner: *What?* (say they) *Is it a Plot that will work without hands?* Where are the *Papists*, the Instruments that should drive it on; Are they in the Air, or under Ground; or are they Invisible? For as they are now dispersed, and broken, (beside the Terror that overawes them) there are at least three Thousand Protestants, in sight, to one *Papist*. But do they ask where they are, because we cannot see them? Why do they not rather ask where they are Not? Because they may be any where, and we not know them: For, as I have been told by persons of Great quality, they will endure all shapes, and exercise all Professions. They speak of one *Jesuit* that cried *work for a Cooper*; another that wrought upon the Trade of a *Shoemaker*; *Priests* in *Red coats* Innumerable: And it is observed that upon the bringing of the Late Plot to Light, all the little *French-men* with their *Marionets* or *Puppet-shows* vanished in a trice: which gave a suspicion that they were only a kind of *Itinerant Agents* for the *Faction*: To say nothing of their skill and Industry, in the managing of all our Divisions, and Discontents, to the advantage of their own Party. These are Stories (I know) that are much more easily Contradicted, than Proved: and therefore without laying any stress at all upon Common Fame, or Hear-say,



*Hear-say*, I shall now apply my self to *that farther Discovery of the Plot*, which I have promised in my Title; and support my undertaking, upon the Authority of *Dr. Oates himself*; with a respect both to the Validity of his *Testimony*, and to the weight of his *Observations*; being a Person that hath dived deeper into the Mystery of this Iniquity (with favour of the rest ) than any other man.

Asto the Hellish Design upon the Life of our Gracious Sovereign, by *Pistol, Sword, or Poyson*, we hope that the Neck of that *Particular Plot* is broken, to all Intents and purposes: But we are beholden also to *Dr. Oates* for the Discovery of *Other and of Farther Plots* that are still carried on by the same restless Party; tending to the *defaming of his Majesties Person, and Government*; the *Subversion of our Establish'd Religion, and the Disturbance of the Publick Peace*. So that unless the remaining, and the still growing *Difficulties, and Hazards* be encountred with *Timely and Effectual Remedies*, the work of our Deliverance is but half done, and we shall yet run a Risque of being ruin'd at last even in the very Port.

*Dr. Oates* tells us in his *Narrative, Printed by Authority of Parliament*, that the Pope, Society of Jesus, and their Confederates in this Plot, have a Design to reduce *England, Scotland. and Ireland*, to the *Romish Religion and Obedience*, by the *Sword*: *Pag. 63*, which they hope to accomplish, among Other means, by *disaffecting the Kings best Friends at home and abroad, and Subjects, against his Person and Government*; charging him with *Tyranny, and Designs of Oppressing, Governing by the Sword, and without Parliaments*, *Pag. 67*.

By *Aspersing, Deriding, Exposing, and declaiming against his Person, Councils, and Actions in Parliaments, and elsewhere, by Mis-reporting, and raising False News of his Affairs*; by *disaffecting his Majesties Allies, Holland, Spain, the German Emperour, and Princes by False Intelligence*. By *Seditious Preachers, and Catechists, set up, sent out, maintained,*

and directed what to Preach in their Own, or other Private, or Publick Conventicles, and Field-Meetings. By setting up false pretended Titles to the Succession of the Crown; and Animating Different Parties, one against another, on this or such like False pretences, to Arm and put the People in blood, upon the Kings Death.

We have found Dr. Oates's Observations (as to these particulars;) so punctually true, that every syllable of what he has here deliver'd, is from point to point, the very matter now in Agitation. For there is not a day passes without a Libel upon his Majesties Authority, Administration, Designs, and solemn Resolutions of State, and Council; belying the Condition of his Affairs, and endeavouring to create Distrusts, and Jealousies among Forreign Princes, and States, by False Intelligence; animating, and exciting of Turbulent Factions, and anticipating of Confederacies, to involve us all in Blood; upon a Remote and Undutiful SUPPOSITION of the KING'S DEATH. And finally, we have Sedition Preached as well as written, and our Conventicles both instructed themselves, and instructing Others, in the Methods and Principles of Rebellion, this may suffice for the Doctors Judgment upon the present State of things, which in truth looks liker a Revelation, than a Conjecture.

As to his Reflections upon the Interest which the Papists had in our Past troubles; these are his words in his Preface to the aforesaid Narrative.

Who beside these were the First Authors and Contrivers of the late Unnatural War, by their Known Diabolical Art of enflaming Parties, and Passions against each other? And (addressing to the King) of your Royal Fathers Unspeakable sufferings, and Barbarous Usage? It was these that brought him to his End, and flourish'd Swords, and Trumpets over his dead Body, whom they durst not approach when Living. The Putney Projectors (says he) were in most, if not all the Councils, that contrived his Ruin. What broke the Uxbridge Treaty, but the Romish Interest, and Policy?



*Who continued to baffle all designs of Peace, and Settlement to this Nation, and Prosperity to his Majesties Family, but Those Incendiaries? Milton was a known frequenter of a Popish Club; Who more forward to set up Cromwell, and to put the Crown of our Kings upon his Head, than Papists? And his new sangled Government was contrived by a Popish Priest; and Lambert a Papist, for above these Thirty years.*

I have inserted these Passages as a Curiosity in the History of those times; which may perhaps have escaped other men as well as my self. For though I never made any Question, but that the Church of *England*, as it stands Established by Law, in the *Purity of Doctrine*, and the Venerable *Sobriety of Discipline*, was ever an *Eye-sore* to the Church of *Rome*; yet I was of Opinion too, that a Licentious Vein of *Ambition* and *Schism* among our selves, had carried a great stroke also in that *Fatal Revolution*. But however, this is a point wherein a man may without loss of Honour, or Credit, admit the possibility of his being in a Mistake. Wherefore we shall now (with the *Doctors* Leave) advance to plain matter of *Fact*, whereupon we have his *Deposition*; the only Case wherein a man may, without Vanity pronounce himself within a degree of *Infalible*.

We find Page 8. that Richard Nicholas Blundel had every day in the Week his several places in the City of London, where he taught the Youth Treasonable, and Malicious *Doctrine*, against the Interest, and Person of his Sacred Majesty.

Also (Pag. 25.) that Richard Ashby had a Conference for the sending of New Messengers into Scotland, to promote the Commotions there; and to inform the People, of the great Tyranny they did lie under, by reason of their being denied the Liberty of their Conscience; and that not being to be procured but by the Sword, they must take that Course to purchase their Liberty: By which means (said the Fathers thus Assembled) we shall weaken both the Presbyterian, and the Episcopal Faction. At which Conference, the DEPONENT was PRESENT, and heard the Words.

And

And again, *Two Messengers were sent into Scotland, One by the Name of Father Moore, and the Other by the Name of Father Saunders alias Brown, with Instructions to carry themselves like NON-CONFORMIST MINISTERS; and to Preach to the Disaffected Scots, the Necessity of taking up the Sword for the Defence of Liberty of Conscience.* These the DEPONENT saw Dispatched, &c.

Take notice, in the *First* place, that here is a Design carried on for the *Destruction* of the *King*, and the *Embroyling* of the *Government*. *Secondly*, The pretence of the Quarrel is to be matter of *Liberty* and *Conscience*. *Thirdly*, It is to be promoted by *Papish Emiffaries*, in the *Councils*, and *Conventicles* of the *Non-Conformists*. *Fourthly*, The means by which the *Papists* propound to compass their Ends, are by making *Interests* with the *Separatists*, under the Disguise of *Ministers*, and *Teachers*, respectively of the several Parties they have to do withal. And *Fifthly*, Let me recommend this Particular to your *Special Remark*, that Dr. Oates, throughout the whole Course of his *Depositions*, charges no part of the *Papish Design* upon any *Intelligence*, or *Communication* with the Church of England; but makes it only to be a practice upon the *Dissenters* from the *English Communion*, to transport them into *Tumults*, and *Distempers* against both Church and State.

We have here in few words, a *Scheme* of the whole business; Here is the *Design*, the *Pretext*, the *Instruments*, and the *Methods*: and upon the whole matter, here is the Church of England acquitted, as to any point of *unwarrantable affinity* with the Principles or Practices of the Church of Rome; however that *Testy French-man* is pleased to speculate in his *Fanatical Reveries* upon our approaches to That *Communion*: Wherein it may be a Question, whether he is more out in his *History*, or in his *Morals*. We are, in short, very much obliged to the Doctor, for clearing our Church to all *Gainfayers*, from those *Obloquies* which by both the *Extremes* are indifferently cast upon us.

It must not be any longer a supposition, that which Dr. Oates has given us his *Oath* for; so that taking it for granted, that there is such a Project on foot, that the *Papists* are in the bottom of it; and that it is promoted by the *Sectaries*, only as *Passive Agents* that are blindly bringing about the others ends: the Question is now how the Government may fairly discriminate the *Protestants* from the *Papists*; being so blended in their *Interest*, as well as in their *Councils*; and masked under such *Resemblances*, the *One*, of the *Other*, that they are not easily to be distinguished. It cannot be expected that a pretending *Protestant* shall own himself to be a *Papist*; so that there is no believing any man in the Case. And then the *Epithete* of a *Reputed so or so*, is so slender an Evidence, that many a *Reputed Papist* is found to be a *True Protestant*, and many a *Reputed Protestant* as true a *Papist*. The known and Legal Expedient which has been hitherto found Competent enough to answer the Reason and Intent of State, is the *Test* of the *Two Oaths* of *Allegiance* and *Supremacy*: and yet this very provision will not reach all cases: For there are many *Papists* that will Take them without any difficulty; and there are several that call themselves *Protestants*, that will as obstinately refuse them. Now though the *Latter* (*Primo Eliz.*) was a *Provision for the abolishing of Foreign Power*, and the *Former* (*Tertio Jac.*) an *A&T* for the discovering and representing of *Papish Recusants*; the Scope and Equity yet of Both these Provisions has a regard to the securing of the Government against any sort of people, and against any Pretensions whatsoever: So that whoever Refuses, upon a *Lawful Tender*, to take these *Oaths*, he is a *Papist* in the eye of the *Law*, let his Persuasion be what it will: For it is the only Priviledge of Omniscience to read the Heart: or if (for discourse sake) we should suppose him to be no *Papist*, he is yet in the prospect of *Common Reason*, liable to that Imposition, because it is exacted as a Proof of his *Allegiance*, not of his Faith; and men of *Different Judgments* in Religion may yet agree in *Common Principles* of *Disloyalty*.

And

And then again, there is no appealing in this Case from the *Prudence* and *Caution* of the *Law* ( which is always presumed to intend the *Common Good* ) to the Testimony of a *Friend* or *Neighbour* in favour of a *Recusation*. For the *Law* is a *General Rule*, that takes no notice of any *Exceptions* to it. The *Law* requires me to *Take these Oaths* in proof of my *Allegiance* to the Government; and my answer is, *That I am a very Honest man, but I cannot take them.* What is this to the *Law*, that takes no Cognizance of my *Honesty*, but of my *Obedience*? And this *Rule* holds in *Common*, as well to the *Papist* as to the *Protestant Recusant*; They both vouch for their own *Loyalty*, and at the same time they do both of them Refuse to comply with the *Law*. The *Common way* of Reply in this Case, is to cast it in a mans Teeth; *But what? will you make no difference betwixt a Papist that refuses and a Protestant?* Yes, I would, if you would but shew me how I may certainly know the One from the Other. Who knows not that *Interest governs the World*? And that for Reasons best known to themselves, he that is a *Protestant* in his heart may be induced rather to appear a *Papist*; and the Other, though a *Papist* in his heart, may find it his Interest yet to seem a *Protestant*? But we will yield that Point too; and put the Case, that the *Law* should be relaxed, on the behalf of any man living, Does not This open a Gap ( let him be never so *Honest* ) to the admittance of ten Thousand men that may plead *Honesty* too, and yet betray their Duties? And is it not better then, that some few particulars should suffer by keeping firm to the *Law*, than that the whole should be endangered by Remitting it? So that there is neither *Reason*, nor *Safety*, nor *Equity*, in such a *Relaxation*, nor any regard of *Common Justice* and *Duty* in demanding it.

But what if it be said, that it is not the *Thing Sworn*, but the *Oath it self*, that is *Scrupled*? And that there are several sorts of Persuasions that will not bear any swearing at all? This, I must confess, is a Case somewhat nice, and unhappy, to those people that are so straight-  
laced

laced in that *Particular*: But then, on the Other side, it is to the *Government* the most dangerous of all *Pretensions*, and lets in all the *Priests* and *Jesuits* in Nature, under That Colour. So that now take it both ways; If the *Law* be partially Executed, the *Jesuits* and *Priests* will shelter themselves under That *Indulgence*: Or, if the *Law* should be suspended, out of a respect to those that would be thought to make a *Conscience* of an *Oath*, the *Priests* would all flow into Those *Parties* that should be exempted from this *Test*, and carry on their *Designs* without either *Trial* or *danger*.

Now to wind up this Discourse, in a plain and clear *Dilemma*. It must be granted, either that the *Papists* have a *Design* upon the *King*, *Religion*, and *Government*, and that they advance it by acting the Parts of *Quakers*, *Anabaptists*, *Presbyterians*, and Other *Sectaries*, or not. No man, I presume, will dare to question the *Truth* of the *Doctors* *Deposition*; for in so doing he would imply a strange abuse imposed upon the *Nation*. But on the other side, admitting it to be true; there can be no security to this *Government*, without either dissolving all separate *Meetings*, or bringing all *Dissenters* to this *Legal Test*; for otherwise, the *Papists* have all sorts of *Liberty*, and *Security* in herding themselves among the *Conventicles*; where upon the beating of a Bush, it will be an even wager whether you start a *Jesuit*, or a *Fanatick*. And in effect, in this case, there is not much difference betwixt them, where the *Jesuit* plays the *Fanatick*, and the *Fanatick* the *Jesuit*.

If the main Assertion be true, there is no way of finding out the *Papists*, but by this *Test*: and the *Dissenters* themselves, if they would have *Popery* ferretted out in good Earnest, cannot chuse but encourage the Proposition. Either they have *Priests* among them, or they have not: If they have, why do they not do the best they can to find them out? If they have not, why do they say they have? And again, either the *Non-Conformists* are influenced by the *Jesuits*, or they are not: If they be, why do they not do

all that is possible toward the *Purging* of their *Congregations*? If they be *not* so Influenced, why do they pretend that they *are*, and so *set the Saddle upon the wrong Horse*? And yet again; either it is *possible* to clear their *Conventicles* of this dangerous Mixture, or it is *not*: If it be *Possible*, why do they still *complain* of it, and *do nothing* in it? If it be *Impossible*, there is no way of *Extirpating Popery*, but by rooting out *Fanaticism*.

Let the World judge now, with what injustice, the *Order*, and the *Rituals* of the Church of *England* are charged with a Tincture of *Superstition*, and *Popery*, when upon *Manifest proof*, the *Calumniators themselves* of our *Ecclesiastical State* are, throughout the *whole Body* of them, tainted with this *Leaven*. We are now come to the *Bottom* of the *Popish Plot*. This *Liberty of wandering from the Rule*, is the *Trojan Horse*, which under a Religious colour, we have entertained within our Walls; with *Discord*, and *Destruction* in the *Belly* of him:



---

## AN ADVERTISEMENT.

**W**<sup>H</sup> *Hereas the Subjects Right of Petitioning has been of Late in such manner Asserted, as if his Majesty had no Right of Refusing, this is to Advertise, that from the 3d of Ed. III. to Hen. VIII. (as appears upon the Parliament Rolls) it was constantly the First thing done, upon the opening of all Parliaments, after the Cause of Summons declared, to appoint out of the Lords Spiritual, and Temporal, certain Receivers, and Tryers of Petitions; and still as they found any Petition not fit to be admitted, it was Rejected with a Non est Petitio Parliamenti, (as we find it endorsed upon the Rolls) and there was an end on't. Note, that all Petitions were Dedicated to his Majesty, and that in many Cases, when the Parliament had not time to go thorough with them all, the King referred divers of them to the Chancery.*

*Now, why the King may not as well Reject a Petition Out of Parliament, as In Parliament, and why he may not as well Reject it by Anticipation and Prevention in a Previous and Express Prohibition and Exception to the Matter of it, as afterward, is a point worthy of a Resolution: and when his Majesty ever lost the One Right, or the Subject gain'd the Other: This Postscript is wholly Forreign to the Subject of this Pamphlet, but more accommodate to the Season.*

THE END.

---